



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. *Tta-seen-meem*⁴¹¹⁹

طسّم

2. *Telka*^w (*she-that-afar-it*^w / *those*^w) (*are*) *Aya'te*^w (*Qur'anic statements*) (*of*) The Book the manifester.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

3. We recite on you^s of *Mosa's* (*Moses's*) *naba'e*⁴¹²⁰ (*piece-of-significant-and-availing-news*) and Pharaoh's, by the right, for a believing people.

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

4. Verily Pharaoh heightened in the land^w and [*he*] made its^w people sects/factions,⁴¹²¹ *yasta'dh'efo*⁴¹²² ([*he*] *deems weakling*) *ta'efa'tan*^w (*group/faction/party*)^w of them; *youdhabbeho* (*recurrently slaughters* [*he*]) their sons and *yasta'byey* ([*he*] *affirmably lets live*) their women; verily he [*was*] of the corrupters.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيْعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِ نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

5. And [*We*] want to *namunna*⁴¹²³ ([*We*] *grace Our boon*^w) on whom ^r *istodh'efo*⁴¹²⁴ (*had been affirmably deemed weaklings*) they^z in the land^w and [*We*] make them principals and [*We*] make them the inheritors.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

6. And [*We*] establish/empower⁴¹²⁵ for them in the land^w and [*We*] show, Pharaoh and *Hamana* and soldiers (*of*) them both, from them what they^z were cautioning.

وَنُمَكِّنْهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

7. And We [*revealed*]⁴¹²⁶ to *Mosa's* (*Moses's*) mother: to/-that let-suckle/nurse⁴¹²⁷ him [*you*^y]; then if feared⁴¹²⁸ [*you*^y] on him, then let-throw him [*you*^y] in the *yamme* (*deep and extended body of salty or sweet water*) and let-not [*you*^y] fear and let-not [*you*^y] sadden; verily We (*are*) *raddobo*⁴¹²⁹ (*forthwith returns off/ returning him*) to you^y and making him ([*We*] *are*) of the *mursaleena* (*sent-messengers*).

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفَتْ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

⁴¹¹⁹ See the *Lexicon* attached to this Translation for a commentary on this!

⁴¹²⁰ See the *Lexicon* attached to this Translation for "naba'a!"

⁴¹²¹ The word "شيع" = "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

⁴¹²² See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

⁴¹²³ The word "نمّن" in "نمّن" means "إنعمة ننعها" That a "boon We grace it!"

⁴¹²⁴ See footnote 4096 above regarding the letter س when added to a word, in this case: "استضعف" So, in this case, "استضعفوا" means "عدوا ضعفاء" i.e. affirmably deemed weaklings they!

⁴¹²⁵ The word "نمکن" in "نمکن" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "نمکن" *per se*!

⁴¹²⁶ The word "أوحى" denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

⁴¹²⁷ Here "nurse" in its sense of *breast-feed*, as the text says: "أرضعيه" and not "غذيّه بالثدي" = "breast-feed him!"

⁴¹²⁸ Linguistically the word "خاف" carries dual meanings: (1) *feared* and (2) *knew*!

⁴¹²⁹ The word "رأوه" is rooted in "رد" meaning *forthwith returned*; example the greeting must be "forthwith returned," as in: "And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it." (S4: 86)!

8. Then *ultaghatabo*⁴¹³⁰ (fortuitously found and picked him up) Pharaoh's folk, to be for them a foe⁴¹³¹ and a *baẓanan** (permanent sadness); verily Pharaoh and Hamana and soldiers (of) them both were wrongdoers⁴¹³².

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾

9. And said-she^y Pharaoh's woman (wife): *qurratoaynen*⁴¹³³ (eye's-cooling for bounteous satisfaction)^w for me and you^g; let-not kill him you^z; *asa*(craving a deed beyond one's means that, may) that [be] benefits us or *nattakebtha*⁴¹³⁴ ([we] take and make) him a child⁴¹³⁵, while they not perceive.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

10. And become *foaa'do* (keen-preoccupation of the heart) (of) Mosa's (Moses') mother vacuous, *en* (surely) *kadat* (nighed/-verged/ almost)-she^y surely discloses/ flashes-she^y⁴¹³⁶ by him *lawla* (had it not been for) that We bound on her heart⁴¹³⁷ to be [she] of the believers.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَرَّغًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَى قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

11. And said-she^y to his sister: let-track^w him [you^z]; so sighted-she^y [by] him from⁴¹³⁸ aside while they perceive not.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

12. And We forbad on him the she-sucklers of before; then said-she^y: shall/ do [I] lead you^b on a house-folk^w (to) sponsor him for you^b while they (are) for him *na'sseboona*⁴¹³⁹ (sincere care-renderers, well-wisher).

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

13. So We *radada* (forthwith-returned) him to his mother *kay* (to/so that) *taqorra*⁴¹⁴⁰ (cool^w her eye)^w and [to] not sadden^w [she]; and to know^w [she] that Allah's promise (is) right; [and,] but most (of) them not know.

فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَئِنْ أَكْثَرْتُمْ لَا يَعْلَمُونَ ﴿١٣﴾

14. And *lamma* (when/whence) [he] reached his *ashodda*⁴¹⁴¹ (prime, full mental and physical strengths) and *istawa*⁴¹⁴² ([he]

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ

⁴¹³⁰ The word "التقط" is not merely picked up but fortuitously found and picked up! See اللسان!

⁴¹³¹ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان!

*There is *baẓan*=حزن with fa'tha on the ح and ز=permanent-sadness; and *baẓnon*=حزن with dhammah on the ح=sadness of limited duration! See the Lexicon attached to this Translation for more elaborations.

⁴¹³² The word "خاطيء" = "مَنْ تَعَدَّى الْخَطَا" = he who intended to wrong, unlike the "المخطيء" = he who errs unintentionally! So, "خاطيء" is a "wronger!" Hence, "خاطئين" = wrongdoers!

⁴¹³³ The statement "قرة عين" is a rather lofty and elegant Arabic tongue expression, meaning the eye's tears have "cooled" and ceased to flow and became quiet and still, bounteously rejoicing for what it saw! In other word: the one having such eye became rather happy!

⁴¹³⁴ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore "اتخذ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

⁴¹³⁵ That is we take and make out of him our own child!

⁴¹³⁶ To "disclose" means to reveal the truth about Moses, that he is her son!

⁴¹³⁷ The expression "We bound on her heart" is figurative Arabic tongue expression=gave her patience and strengthened her resolve!

⁴¹³⁸ See the Lexicon attached to this Translation regarding the various meanings of the preposition إن!

⁴¹³⁹ The word "ناصرون" = "naseboon" is plural, masculine, subjective noun! But first the word "نصح" in "ناصرون" in Arabic defines and implies more than its English supposed equivalent "advised!" The Arabic "نصح" = "أخلص القول" = "فيما فيه الخير للمنصوح" i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him! However, in English the word "advised" mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do! Hence, the qualifying word "sincerely" is necessary to manifest the distinction! May be here "ناصرون" = sincere care-renderers, well-wishers!

⁴¹⁴⁰ See footnote 4107 above, regarding the expression "cool-eye!"

⁴¹⁴¹ The Arabic word "ashudda" = "أشده" translated as [his "prime, full strength] meaning reached the ideal age of physical and mental strengths!

⁴¹⁴² See the Lexicon attached to this Translation for the meaning of this great and multifaceted word, istawa!

matured and reached the age of discernment) We accorded him a rule and knowledge; and like *tha'leka* (*he-that-afar-it/that*) [We] require the benefactors.

ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

15. And [he] entered the city^w on a period (of) inattention^w of its^w folks^w; then [he] found two men mutually fighting; this (is) of his sect^w/faction^{w4143} and this (is) of his foe; so *istagbatha* (*sought help*) (of) him who^x (is) of his sect^w/faction^w over that who^x (is) of his foe;⁴¹⁴⁴ so⁴¹⁴⁵ punched⁴¹⁴⁶ him *Mosa* (*Moses*) then killed⁴¹⁴⁷ him; said [he]: this (is) a work of the Satan; verily he (is) a foe, misleader, manifest.

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَةِ هَذَا وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٥﴾

16. Said [he]: my Lord, verily I wronged⁴¹⁴⁸ (to) myself^w so let-forgive for me [You^s]; so [He] forgave for him; verily He, He (is) The *Ghafooro* (*iterative Forgiver*), The *Raheemo* (*iterative mercy Giver*).

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

17. Said [he]: my Lord, for what *an'ama*⁴¹⁴⁹ (*had graced bounteously and ennoblingly the most desirable and delighting boons*) You^g on me, so never [I] be a backer/supporter for the criminals.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

18. So [he] became in the city^w a fearer/fearfully observing-/waiting; then *edha* (*suddenly/surprisingly*) who^x *istanssara* ([he] *sought succor*) (of) him by yesterday *yestessrekbobo* (*loudly-seeking his help*); said to him *Mosa* (*Moses*): verily you^g surely (are) a *ghaweyyon* (*strayer because of fallacious belief which results in disappointment*) manifest.

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِي مُبِينٌ ﴿١٨﴾

19. So *lamma* (*when/whence*) [he] wanted to seize by whom^x he (is) a foe⁴¹⁵⁰ for them both, said [he]: O, *Mosa* (*Moses*), do [you^s] want to kill me like what you^g killed a self^w by yesterday; not want [you^s] except to be [you^s] a *jabbaren* (*vigorous compeller*) in the land and *en* (*not*)

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَىٰ أَرِيدُ أَنْ مُقَاتِلَكَ بِمَا كَفَرْتَ بِالْأَمْسِ إِنْ أَرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تَرِيدُ أَنْ

⁴¹⁴³ The word “شِيعَة” = “sect/faction” in the sense of a party whose members *mutual follow and succor each other*!

⁴¹⁴⁴ The word “عدو” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see اللسان and الهادي!

⁴¹⁴⁵ Both “ف” in this sentence are “للعطف” = “conjunctives,” see إعراب القرآن لـ محمود صافي!

⁴¹⁴⁶ The word “وَكَز” = “ضربه بجمع كفه” that is “punched” = “hit with the fist!” See اللسان and Merriam Webster’s Dictionary respectively!

⁴¹⁴⁷ The word “قضى” has more than a dozen meanings, if the subject participle connected to it is Allah, then it means either “*decrees/decreeed/decreeing*,” or “*reveals/revealed/revealing*!” If the subject participle is a human, then it means: “*judges/ends/concludes/completes/finishes/attains*” (or the verbal inflections of these verbs)! However, followed by a *prepositional particle* then its meaning derives from that! For example: (a) “قضى عليه” = killed him; (b) “قضى فيه” = rendered a judgment concerning it; (c) “قضى اليه” = revealed to him; (d) “قضى منه” = attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf! In this great *Ayah*, the meaning is: killed him!

⁴¹⁴⁸ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger”!

⁴¹⁴⁹ The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is no English word to express all the various ideas denoted by “أنعم” So, I think the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting*!

⁴¹⁵⁰ The word “عدو” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see اللسان and الهادي!

[you^s] want to be [you^s] of the reconcilers/reformers.

20. And came a man from the city's^w *aqssa* (uttermost-end) striding,⁴¹⁵¹ said [he]: O, *Mosa* (*Moses*) verily the chiefs (are) conferring by you^s to kill you^s; so let-exit [you^s]; verily I am for you^s of the (*sincere*)-advisors.⁴¹⁵²

21. So exited [he] fearer/fearfully watching/observing; said [he]: my Lord *najjeney* (let-iteratively deliver) me [You^s] from the people the *dha'lemeena*⁴¹⁵³ (*injustice-doers*).

22. And *lamma* (when/whence) [he] turned-towards *Madyana*^w said [he]: *asa* (craving a deed beyond one's means that, may) my Lord to aright-guide me the path's center/intent.

23. And *lamma* (when/whence) *warada* ([he] in-came/arrived) *Madyana*'s^w water^x [he] found on it^x an *Ummatan*^w (gathered public)^w of the mankind watering;⁴¹⁵⁴ and [he] found of beside/near them⁴¹⁵⁵ two women *tadhoda'ne*⁴¹⁵⁶ (both warding-off); said [he]: what *khattbo*⁴¹⁵⁷ (serious matter (of) you both; said both: not we water until issue the shepherds; and our father (is) *shakhon* (aged) *kabeeron* (elder).

24. So [he] watered for them both; afterwards [he] turned/diverted to the shade; then said [he]: my Lord, verily I am for what descended You^s to me of *khayren* (provision/desirable) (is) an indigent⁴¹⁵⁸.

25. Then came-she^y (to) him an *ebda*⁴¹⁵⁹ (lone of/any-one) (of) both walking^y [she^y] on shyness, said she^y: verily my father invites you^s to requite you^s [he] remuneration (for) what you^s watered for us; then *lamma* (when/whence) [he] came (to) him and [he] narrated on him the narratives, [he] said: let-not fear [you^s], you^s escaped from the people the *dha'lemeena*⁴¹⁶⁰ (*injustice-doers*).

26. Said-she^y an *ebda*⁴¹⁶¹ (lone/any-one) (of) both: O, my father, *ista'ajer* (let-seek-recompensing/hiring) him [you^s]; verily *khaayra* (choicer/superior/worthier) (of) whom^p *ista'jara* (affirmably recompensed/hired out) you^s the strong the trustworthy.

تَكُونُ مِنَ الْمُصْلِحِينَ ﴿٢٠﴾

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ

إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢١﴾

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ

نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٢﴾

وَلَمَّا تَوَجَّهَ تَلَقَّاءَ مَدْيَنَ قَالَ عَسَىٰ

رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٣﴾

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ

عَلَيْهِ أَمَةٌ مِّنَ النَّاسِ يَقْفُونَ

وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ

قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي

حَتَّىٰ يَصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ

كَبِيرٌ ﴿٢٤﴾

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ

فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ

خَيْرٍ فَقِيرٌ ﴿٢٥﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ

أَسْتَحْيَاءَ قَالَتْ إِنَّ أَبِي يَدْعُوكَ

لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ

قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ

الظَّالِمِينَ ﴿٢٦﴾

قَالَتْ إِحْدَاهُمَا يَأْتِيَنَّكَ اسْتَعْجِرْهُ

إِنَّ خَيْرَ مَنْ اسْتَعْجَرْتَ الْقَوِيُّ

الْأَمِينُ ﴿٢٧﴾

⁴¹⁵¹ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in this context; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “اللام”. See اللسان and الصائر!

⁴¹⁵² See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “اظلم” = “wronger!”

⁴¹⁵³ The “ظالين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

⁴¹⁵⁴ The word “يسقون” = watering, whereas “يشربون” = drinking!

⁴¹⁵⁵ The expression “lesser than them” means not on equal footing of competing, as they are “girls” and the others are men of strength and capacity! So, they stand a shorter distance from the source of water!

⁴¹⁵⁶ That is warding off their flocks!

⁴¹⁵⁷ The word “الخطب” refers to “serious matter which involves much discussion!”

⁴¹⁵⁸ See the Lexicon attached to this Translation for “فقير” versus “مسكين” = “indigent” versus “poor!”

⁴¹⁵⁹ See the Lexicon attached to this Translation regarding “أحدى”

⁴¹⁶⁰ The word “ظالين” = “the injustice-doers,” see the Lexicon attached to this Translation!

⁴¹⁶¹ See footnote 421 above regarding “أحدى”

27. Said [he]: verily I want to wed you^g *ebda*⁴¹⁶² (*lone/ any-one*) (*of*) my, these ^w two ^w daughters on that [*you*^s] recompense (*hire out to*) me (*for*) eight *bejajen*^w (*lunar-years*)^w and *en* (*if*) you^g concluded ten then (*that would be*) from *endeke* (*your munificence*); and not want [*I*] to indurate on you^g; [*you*^s] shall find me, if Allah willed, of the *ssa'leheena* (*righteous-people*).

28. Said [he]: *tha'leka* (*he-that-afar-it/ that*) (*is*) between me and [between] you^g whichever the twain *ajala*⁴¹⁶³ (*term-limits*) I finished, then no aggression (*is*) on me; and Allah on what we say (*is*) a Custodian.

29. So *lamma* (*when/ whence*) finished *Mosa* (*Moses*) the *ajala*⁴¹⁶⁴ (*term-limit*) and *sara* (*nocturnally treaded* [he]) by his family^w [he] sensed/ perceived from the side of the *Ttoo're* (*mount*) a fire^w; said [he] to his family^w: *emkotho* (*let-you^z stay/ tarry*), verily I sensed/ perceived a fire^w; *la'alley* (*craving currently unavailable deed that/ perhaps: I*) *aa'teekum*^x ([*I*] *bring/ come to you^b*)^x from it^w by a tiding or a brand of the fire^w *la'allakum* (*perhaps you^b*) *tasstaloona* (*you^z seek its warmth*).

30. Then *lamma* (*when/ whence*) *aa'taba*^x ([he] *approached/ came to it^w*)^x [he] (*had been*) called from the valley's bank, the *ayma'ne* (*right-side*), in the spot-she^y the blessed-she^y from the tree^w, that O, *Mosa* (*Moses*): verily I am Allah, the worlds' Lord.

31. And that let-throw [*you*^s] your^t staff^w; so *lamma* (*when/ whence*) [he] saw it^w shaking^w as it^w were a *jannon*⁴¹⁶⁵ (*a young snake*), [he] diverged reversely and not retraced [he] his steps; O, *Mosa* (*Moses*) *aqbel* (*let-[you^s] forwardly-advance*) and let-not fear [*you*^s]; verily you^g (*are*) of the *aa'me'neena* (*self-safety-securers*).

32. Let-thread/insert [*you*^s] your^t hand^w into your^t (*garment's*) bosom [*it^w*] egresses white^w of other than an ill⁴¹⁶⁶; and let-embrace [*you*^s] to you^g your^t wing⁴¹⁶⁷ of dread⁴¹⁶⁸; so *tha'neka*⁴¹⁶⁹ (*here-are-two*) [twain] proofs from your^t Lord to Pharaoh and his chiefs; verily they, were a people *fa'seeqeena*⁴¹⁷⁰ (*rebels/ vis-à-vis Allah's command*).

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمْنِي حَجِيمٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوَسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَلِّلُ كَانَهَا جَانًّا وَلِيَ مَدْبَرًا وَلَمْ يَعْقِبْ يَمْوَسَىٰ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾

⁴¹⁶² Ibid!

⁴¹⁶³ The word "الأجل" means term-limit, see اللسان

⁴¹⁶⁴ Ibid, regarding "term-limit!"

⁴¹⁶⁵ The word "jann" = "جان" means: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon!

⁴¹⁶⁶ That is *not because of leprosy*, see الطبري!

⁴¹⁶⁷ The "wing" is the arm, the forearm and the hand, i.e. *from the shoulder to the finger tips*!

⁴¹⁶⁸ That is when *embrace your own wing (by putting your hand on your chest)* the dread will cease! Also الرهب = الكم

⁴¹⁶⁹ The word "thaneke" = "ذَانِك" is made up of *three* distinct components: the particle "ذَا" which has many meanings, of *relevance* here is *demonstrative* pronoun for the *near*, *animate* and the *inanimate*, and the *second* component is the "نَ، بكسرة" and "ذَان" *not* to be used for the *afar*, except when the "نَ" is "إن مشددة" and the *third* component is the "كَاف المخطب" the addressee's pronoun. Thus, "thaneke" = "ذَانِك" meaning: "*here-are-twain*!"

⁴¹⁷⁰ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

33. Said [he]: my Lord, verily I killed of them a self ^w so [I] fear/know ⁴¹⁷¹ (that) they ^z kill [me] ⁴¹⁷² .	قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾
34. And my brother Haroono (Aaron) he (is) <i>afssabo</i> ⁴¹⁷³ (more eloquent) than me a tongue; so let-send him [You ^s] with me a <i>red'an</i> ⁴¹⁷⁴ (supporter), <i>youssaddeqoney</i> (he affirms what I say as credible); verily I, [I] fear/-know ⁴¹⁷⁵ that they ^z deny [me] ⁴¹⁷⁶ .	وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾
35. Said [He]: [We] shall harden your ^t arm ⁴¹⁷⁷ by your ^t brother and [We] make for both an authority, so not they ^z reach to you both by Our <i>Aya'te</i> ^w (miracles/signs/proofs) you both and whoever <i>ettaba'a</i> ([he] closely-followed) you both (are) the overcomeers.	قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِمَا يَتَّبِعُنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾
36. Then <i>lamma</i> (when/whence) came (to) them <i>Mosa</i> (Moses) by Our <i>Aya'te</i> ^w (miracles/signs/proofs) evidents-they ^y said they ^z : not this except a magic <i>mustaran</i> (craftily fabricated lie for fraudulent end) and not we heard by this in our fathers the [firsts].	فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾
37. And said <i>Mosa</i> (Moses): my Lord (is) knowinger by whom ^p [he] came by the aright-guidance from <i>endebe</i> (by His: munificence/Rule); and who ^p (is to) be for him the home's ^w (Hereafter's/world's) consequence ^w ; verily not prosper the <i>dha'lemoona</i> ⁴¹⁷⁸ (injustice-doers).	وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَنقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾
38. And said Pharaoh: O, you the chiefs I knew not for you ^b of an <i>elaben</i> (a deity) other than me; so let-kindle for me, O, <i>Hamano</i> over the mud, so let-make [you ^s] for me an edifice; <i>la'alley</i> (perhaps I) <i>atta'leo</i> ⁴¹⁷⁹ ([I] ascend to observe) [to] <i>Mosa's</i> (Moses') <i>ela'be</i> (deity); and verily [I] presume him of the liars.	وَقَالَ فِرْعَوْنُ يَتَأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْهَمُنَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَّعَلِّي أُطْعَمُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾
39. And <i>istakebara</i> ⁴¹⁸⁰ ([he] affirmed his prideful haughtiness) he and his soldiers in the land ^w by other than the right; and presumed they ^z that they (are) to Us not (to be) returned.	وَأَسْتَكْبَرُوا هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾
40. So We took him and his soldiers; then <i>nabatha</i> (slightingly-cast) them We in the sea; so let-look [you ^s] how [was] the <i>dha'lemeena's</i> ⁴¹⁸¹ (injustice-doers') consequence ^w .	فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ كَانَ عَنقَبَةُ الظَّالِمِينَ ﴿٤٠﴾

⁴¹⁷¹ Linguistically the word “خَفْتُ” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

⁴¹⁷² The letter “ن” in “يَقْتُلُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “يَقْتُلُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See اعراب القرآن، لمحمود صافي!

⁴¹⁷³ The word “افصح” is a comparative superlative for which there is no English equivalent per se! So, to express the idea of “افصح”، one must add the word “more” parenthetically, as “more” is not explicitly stated in the text!

⁴¹⁷⁴ The word “الردء” = “المعين” that is “supporter!” See اللسان!

⁴¹⁷⁵ See footnote 4145 above regarding fear/ know!

⁴¹⁷⁶ See footnote 4146 above only here regarding يكذبون!

⁴¹⁷⁷ The expression “شَدَّ عَضُدَهُ” = “hardened his arm” is an Arabic tongue expression meaning strengthened him!

⁴¹⁷⁸ The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice!”

⁴¹⁷⁹ The word “اطلع” has many meanings, relevant among for this context is “علا” = ascend! Clearly this is for the purpose of observing!

⁴¹⁸⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

⁴¹⁸¹ The word “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

41. And We made them principals, they^z invite to The Fire^w and The *Qeyamatey's*^w (Judgment's) Day not (to be) succored they^z.

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ
وَيَوْمَ الْقِيَمَةِ لَا يُنصَرُونَ ﴿٤١﴾

42. And We followed them in this world^w a curse^w and The *Qeyamatey's*^w (Judgment's) Day they (are) of the *magboheena* (ones that are most vile).

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً
وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ
الْمَقْجُوحِينَ ﴿٤٢﴾

43. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded/ gave) *Mosa* (Moses) the book from after what We (had) perished the generations the first^w; evidences-persuaders^w for the mankind and an aright-guidance^x and a mercy^w; *la'allā* (craving currently unavailable deed that, perhaps) they bethink they^z.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ
مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ
الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى
وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

44. And not you^g were by the west side *edh* (when/ while) We judged/charged/revealed to *Mosa* (Moses) the matter and not you^g were of the witnessers.

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِ إِذْ
قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ
مِنَ الشَّاهِدِينَ ﴿٤٤﴾

45. [And,] but We established generations; then prolonged on them the age; and not you^g were *tha'weyan* (lengthily abiding) in *Madyana's* folks^w reciting on them Our *Aya'te*^w (messages); [and,] but We were senders.

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ
الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ
مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا
وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

46. And not you^g were by the *Ttoo're's* (Mount's) side *edh* (when/ since) We called; [and,] but a mercy^w from your^t Lord, to warn [you^s] a people not *ata*^x (approached-/ came to)^x them of a warner of before you^g; *la'allā* (craving currently unavailable deed that, perhaps) they bethink they^z.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا
وَلَكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ
قَوْمًا مَّا أَتَتْهُمْ مِّنْ نَّذِيرٍ مِّنْ
قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

47. And *lawla* (why have not) that betide them a disaster^w for what advanced^w their hands^w then they^z say: our Lord *lawla* (why did not) You^g sent (to) us a messenger, so *natta'be'o* ([we] closely-follow) Your^t *Aya'te*^w (messages) and [we] be of the believers.

وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا
أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ
وَنُكُونَ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

48. Then *lamma* (when/ whence) came (to) them the right from *enda* (by munificence from/ by Rule from) Us they^z said: *lawla* (why have not) *oteya* ([he] had been accorded) like what *oteya* *Mosa* (Moses); have [and]⁴¹⁸² not disbelieved they^z by what *Mosa* (Moses) *oteya* of before; said they^z: twain magics⁴¹⁸³ mutually backed; and said they^z: verily we (are), by each, disbelievers.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا
قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ
مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ
مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ
تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٨﴾

49. Let-say [you^s]: then *eeto* (let-bring/ come you^z) by a book

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ

⁴¹⁸² The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) (لم), (و), (أ) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! It implies why they have not done proper examination of all the facts and considered the proper decision accordingly! See the Lexicon attached to this Translation for elaboration!

⁴¹⁸³ The word “سحران” = “magics,” could refer to The Torah and The Euangelion, or The Torah and The Qur'an, or Moses and Aaron or Moses and Mobbammad, peace be on both, or Jesus and Mobbammad, peace be on both, see الطبري!!!

from <i>ende</i> (by <i>munificence of</i> / by <i>Rule of</i>) Allah <i>abda</i> (of: better- / more <i>aright-guiding</i>) than them both, <i>attabe'o</i> ([I] closely-follow) it ^x <i>en</i> (if) you ^z were <i>ssadeqeena</i> (always-truth-enforcers).	هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾
50. Then <i>en</i> (if) not <i>yestajeebo</i> ⁴¹⁸⁴ (<i>compliantly-answer they</i> ^z) for you ^g then let-know [you ^s] verily only <i>yattaba'aona</i> (<i>closely-followed they</i> ^z) their <i>ahwa</i> (<i>tendentious likings</i>); and who ^a (is) <i>adhallo</i> ⁴¹⁸⁵ (<i>more astray</i>) than whom ^p <i>ettaba'a</i> ([he] closely-followed) his <i>hawa</i> ⁴¹⁸⁶ (<i>tendentious liking</i>) by other than an <i>aright-guidance</i> from Allah; verily Allah <i>aright-guides</i> not the people the <i>dha'lemeena</i> ⁴¹⁸⁷ (<i>injustice-doers</i>).	فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغْيًا هُدًى مِنَ اللَّهِ إِنْ لَمْ يَكُنْ مِنَ الْفَاسِقِينَ ﴿٣٠﴾
51. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We conveyed for them the say, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they bethink they ^z .	وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣١﴾
52. Whom ^r <i>aa'taynabum</i> (<i>We accorded/gave them</i>) the book from before it ^x they (are) by it ^x believe they ^z .	الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٣٢﴾
53. And if (<i>to be/being</i>) recited on them, they ^z said: <i>aa'manna</i> (<i>we believed</i>) by it ^x verily it ^x (is) the right from our Lord; verily we were [we] of before it ^x Muslims.	وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٣٣﴾
54. Those <i>yona'ona</i> (<i>are to be accorded</i>) their recompense twice by what <i>ssabaro</i> (<i>they held on patiently</i>); and they ^z forestall by the <i>hasanatey</i> ^w (<i>good-deed</i>) ^w the <i>sayyeata</i> ^w (<i>misdeed</i>) ^w and of what We provided them they ^z expend.	أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٤﴾
55. And if heard they ^z the frivolity ^x they ^z shunned <i>a'n</i> (<i>off</i>) it ^x and said they ^z : for us our works and for you ^b your ⁿ works; peace (<i>be</i>) on you ^b not <i>nabtaghey</i> ([we] earnestly quest) the <i>jabileena</i> ⁴¹⁸⁸ (<i>they who act ignorantly or incorrectly</i>).	وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٣٥﴾
56. Verily you ^g <i>aright-guide</i> not whom ^p you ^g liked; [and,] but Allah <i>aright-guides</i> whom ^p [He] wills; and He (is) knowinger by the <i>muhtadeena</i> ⁴¹⁸⁹ (<i>they who found and accepted the aright-guidance</i>).	إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٣٦﴾
57. And they ^z said: <i>en</i> (if) <i>natta'be'o</i> ([we] closely-follow) the <i>aright-guidance</i> with you ^g we (<i>would be</i>) abducted-/snatched from our land ^w ; have [and] not [We] established ⁴¹⁹⁰ for them a sacred sanctuary, (<i>to be/being</i>) brought to it ^x every thing's <i>thamara'te</i> ^w	وَقَالُوا إِنْ نَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفَ مِنْ أَرْضِنَا أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُحِيطُ إِلَيْهِ ثُمَّ رَأَوْهُ

⁴¹⁸⁴ The word “يستجيبوا” is rooted in “استجاب,” meaning: *favorably/compliantly answered, not just answered!* See the الهادي!

⁴¹⁸⁵ The word “أضل” = “adhallo” is a *superlative* adjective for “strayer” for which there is no English equivalent!

⁴¹⁸⁶ The word “هوى” is plural of “أهواء” translated as “(tendentious) liking,” which *in and of itself* could be *good or bad noble or vile!* The Messenger (SAWS) says that *believe not anyone of you until his “هوى” agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

⁴¹⁸⁷ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

⁴¹⁸⁸ The word “جاهلين” = “jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) *believed in some thing contrary to reality*, (3) *did some thing not correct!* So the “jabiloona” are *they who act ignorantly or incorrectly!*

⁴¹⁸⁹ See the *Lexicon* attached to this *Translation* for “muhtadee” and its plural “muhtadoon” / “muhtadeen!”

⁴¹⁹⁰ The word “مكّن” in “نمكّن” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكّن” *per se*!

(trees/plant-crops/fruits) ^w a rez'qan ^x (victuals for sustenance) ^x from ladona ⁴¹⁹¹ (directly and possessively from Us); [and,] but most(of) them not know.	كُلُّ شَيْءٍ رَزَقًا مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾
58. And how-many ⁴¹⁹² We perished of a village ^w [it ^w] extravagated its ^w living ^w ; so telka ^w (she-that-afar-it / those) ^w (are) their dwellings, not dwelt from after them except a few; and We were the Heirs.	وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسْكِنُهُمْ لَمْ تُسْكِن مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا لَحَرَّ الْوَارِثِينَ ﴿٥٨﴾
59. And not [was] your ^t Lord a perishing the villages ^w until [He] missioned ⁴¹⁹³ in its ^w mother a messenger ^x (to) recite [be] on them Our Aya'te ^w (messages); and We were not perishing the villages ^w , except that their folks ^w (were) dha'lemoona (injustice-doers).	وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾
60. And not oteytom (you ^z had been accorded) of a thing, so a mata'ao ⁴¹⁹⁴ (resource for a transitory worldly delight) (of) the life ^w (of) the world ^w and its ^w adornment ^w ; and what (is) enda (by munificence of/by Rule of) Allah (is) khayron (choicer/superior/worthier) and abqa ⁴¹⁹⁵ (more abiding); do then not reason you ^z .	وَمَا أَوْتَيْتُمْ مِّن شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾
61. Is then whom ^p promised him We a promise hasanan: (desirable and delighting), so he (is) meeting its ^x , as whom ^p matta'anabo (We let him relish the transitory worldly delight) a mata'a ⁴¹⁹⁶ (resource for a transitory worldly delight) (of) the life ^w (of) the world ^w ; afterwards he (is) The Qeyamatey's ^w (Judgment's) Day ^x of the muhdbareena ⁴¹⁹⁷ (those that are made present predeterminedly vis-a-vis time and place).	أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَن مَّتَّعْنَاهُ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾
62. And Day [He] calls them then says [He]: where (are) My partners, whom ^r you ^c were claiming.	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾
63. Said who ^r righted on them the say: (O,) our Lord; these, whom ^r aghawayna ⁴¹⁹⁸ (we indulgently strayed and were disappointed as being culpable), aghawyna them we as ghawayna (we indulgently strayed and were disappointed as being culpable); we absolved (our-selves) to You ^g ; not they ^z were eyyana ⁴¹⁹⁹ (indeed particularizing us) worship they ^z .	قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾
64. And (had been) said: let-invoke you ^z your ⁿ partners; then invoked them they ^z ; then not yestajebo ⁴²⁰⁰ (they ^z compliantly-answer) for them; and they ^z saw the torment, had that they were yahtadoona (who find and accept aright-guidance).	وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُم فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهِتَدُونَ ﴿٦٤﴾
65. And day [He] calls/summons them, then says [He]:	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا

⁴¹⁹¹ The word “لدن” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدن” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See اللسان!

⁴¹⁹² The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

⁴¹⁹³ The word “بعث” carries several meanings, among them: sent, missioned, arouse, resurrected, awaken, and prompted!

⁴¹⁹⁴ The word “متاع” = “mata'aon” is rooted in the word “متع” = “matta'a” with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

⁴¹⁹⁵ The word “أبقى” is a superlative adjective meaning: more abiding! It has no English equivalent per se!

⁴¹⁹⁶ See footnote 4168 above regarding “متاع” = “mata'aon”

⁴¹⁹⁷ ⁴¹⁹⁷ The word “muhdbaroon” is plural of “muhdbar,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

⁴¹⁹⁸ The word “اغوى” = “اغوى في الضلال و خسر” see اللسان! So he indulgently strayed and was disappointed for being so culpable!

⁴¹⁹⁹ The word “إيانا” = “إداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

⁴²⁰⁰ The word “يستجيبوا” is rooted in “استجاب” meaning: favorably/compliantly answered, not just answered! See الهادي!

what <i>tha</i> (on earth/have) answered you ^c the <i>mursaleena</i> (sent-messengers).	أَجَبْتُمْ الْمُرْسَلِينَ ﴿٦٥﴾
66. Then blinded ⁴²⁰¹ on them the <i>anba'a</i> ⁴²⁰² (significant-and-availing-news) then-day so they (are) not mutually quering they ^z .	فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾
67. Then as-to whom ^p [he] repented and [he] believed and [he] worked righteously, so <i>asa</i> (craving a deed beyond one's means that/may) that [he] be of the thrivers.	فَأَمَّا مَنْ تَابَ بَوَاءَ مَنْ وَعَمِلَ صَالِحًا فَعَسَى أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾
68. And your ^t Lord creates whatever ⁴²⁰³ [He] wills and [He] chooses; not [was] for them the choice ^w ; <i>Subhana</i> ⁴²⁰⁴ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah and <i>ta'aala</i> (ever elevated [He]) <i>amma</i> (regarding) what they ^z partner (other deities).	وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾
69. And your ^t Lord knows what conceal their chests and what they ^z disclose.	وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾
70. And He (is) Allah, no an <i>elaha</i> (a deity) except Him; for Him (is) the praise in the First-she ^{y4205} and the Last-she ^y ; and for Him (is) The Rule and to Him (to be) returned you ^z .	وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾
71. Let-say [you ^s]: have seen you ^c <i>en(if)</i> made Allah on you ^b the night everlastingly to The <i>Qeyamatey's</i> ^w (Judgment's) Day, which ^x an <i>elabon</i> (a deity) other than Allah <i>yaátey</i> (comes/ brings to) you ^b by a light; do then not hear you ^z .	قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرَ اللَّهِ يَأْتِيكُمْ بَضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾
72. Let-say [you ^s]: have seen you ^c <i>en(if)</i> made Allah on you ^b the day everlastingly to The <i>Qeyamatey's</i> ^w (Judgment's) Day, which ^x an <i>elabon</i> (a deity) other than Allah <i>yaátey</i> (comes/ brings to) you ^b by a night to repose/quiet you ^z in it ^x ; do then not discern you ^z .	قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرَ اللَّهِ يَأْتِيكُمْ بَلِيلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾
73. And of His mercy ^w [He] made for you ^b the night and the day to quiet/repose in it ^x and to <i>tabtagho</i> ⁴²⁰⁶ (earnestly-quest you ^z) His munificence; and <i>la'alla</i> (craving currently unavailable deed that, perhaps) you ^b thank you ^z .	وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾
74. And day [He] calls/summons them then says [He]: where (are) my partners, whom ^t you ^c were claiming.	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾

⁴²⁰¹ That is the “*anba'a*” had hidden or were not available to them, i.e. they were confused!

⁴²⁰² See the *Lexicon* attached to this Translation for “*naba'a*”

⁴²⁰³ The particle “*ما*” is “*إسم أو أداة شرط*” = conditional noun/particle; or “*ما*” = “*إسم موصول*” = connective noun meaning that which! See *الدر المصون*، لـ أحمد الحلب and *إعراب القرآن*، لمحمود صافي

⁴²⁰⁴ The word “*subhana*”= “*سبحان*” has no English equivalent! Wherever this word, or its grammatical inflections (such as “*سبحانك*” or “*سبحانه*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “*subhana*”= “*سبحان*” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

⁴²⁰⁵ That is “the First-she^y”=the world and “the Last-she^y= the Hereafter!”

⁴²⁰⁶ The word “*ابتغى*”= “*طلب حثيثا*” meaning: earnestly quested!

75. And we wrested of every *Ummaten*^w (people, community)^w a witnesser/testifier then We said: *bato* (clamorously expressing let-bring) your ⁿ proof; then they^z knew that the right (*is*) for Allah and strayed *a'n* (off) them what they^z were *yafstarona* (they^z craft a lie for fraudulent end).

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا
فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ
الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿٧٥﴾

76. Surely *Qaroona* [was] of *Mosa's* (Moses') people then he transgressed on them; and *aa'taynabo* (We accorded him) of the treasures [which^a] its^x keys surely⁴²⁰⁷ (*would*) burden by the league^w possessing the strength^w; *edh* (when-/since) said for him his people, let-not jubilate [you^s]; verily Allah loves not the *fa'rebeena* (they who exult).

﴿٧٦﴾ إِنَّ قُرُونًا كَانَتْ مِنْ قَوْمِ مُوسَى
فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ
مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَى
الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ
إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

77. And *ebtagh* (let-earnestly-quest [your^s]) in what *aa'taka* (gave-/accorded you^s) Allah the home^w (of) the Hereafter^w; and let-not forget [you^s] your^t lot of the world^w; and *absin* (let-do [you^s] the most desirable and delighting deed) as what Allah *absana* ([He] did the most desirable and delighting deed) [He] to you^s; and let-not desire [you^s] the corruption in the Earth^w; verily Allah loves not the corrupters.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ
مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا
يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

78. Said [he]: verily only *oteytabo* ([I] had been accorded it^x) over knowledge I have; has [and] not known [he] that Allah *qad* (already and affirmatively) [He] perished of before him of the generations who^p (*were*) harder (*in*) strength^w than him and more gathering; and not (*to be*) questioned *a'n* (regarding) their offenses the criminals.

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ
عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ
أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ
مَنْ هُوَ أَشَدُّ قُوَّةً وَأَكْثَرُ
جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ
الْمُجْرِمُونَ ﴿٧٨﴾

79. Then emerged [he] on his people in his adornment^w/-trim^w; said they^z who^r want the life^w (of) the world^w: O, *yalayta* (O, our longing is) for us like what *oteya* (had been accorded) *Qaroono*; verily he (*is*) a great fortune possessor.

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ
قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ
الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ
قُرُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

80. And said they^z who^r *oto* (had been accorded) the knowledge: woe begone for you^z; Allah's reward (*is*) *khayron* (choicer/superior/worthier) for whom^p [he] believed and [he] worked righteously; and not forgather/receive it^w except the *ssa'beroona* (people of patience).

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ
وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ
ءَامَنَ وَعَمِلَ صَالِحًا وَلَا
يُلْقِنَهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

81. So We imploded by him and by his home^w the land^w/-ground^w; so not [was] for him of a *fe'a'ten*^w (band/party/group)^w to succor him of lesser than/without Allah and not [was] [he] of the victors.

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا
كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ
دُونِ اللَّهِ وَمَا كَانَ مِنَ
الْمُنْتَصِرِينَ ﴿٨١﴾

82. And became who^r they^z longed his place by yesterday saying: and as woe begone, Allah *yabsotto* ([He] swells/-expands) the *rez'qa*^x (provision/victuals for sustenance)^x for whom^p [He] wills of His *eba'de* (worshippers/ submitters-

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ
بِالْأَمْسِ يَقُولُونَ وَيَكَاثُرُ اللَّهُ
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ

⁴²⁰⁷ The particle “ما” is, and Allah knows best, for intensity!

/slaves) and [He] straitens; *lawla* (had it not been for) that *manḥa*⁴²⁰⁸ ([He] *graced His boon*^w) Allah on us, surely [He] (would have) imploded by us; and woe begone as it^{x4209} thrives not the disbelievers.

عِبَادِهِ وَيَقْدِرْ لَوْلَا أَنْ مَنَّ اللَّهُ
عَلَيْنَا لَخَسَفَ بَنَّا وَيُكَانَّهُ لَا
يُفْلِحُ الْكَافِرُونَ ﴿٤٢٠٩﴾

83. *Telka*^w (*sbe-ibat-afar-it*^w/*it*^w) (*is*) the home^w (*of*) the Hereafter^w We make it^w for whom^r neither want they^z a loftiness in the Earth^w and nor a corruption; and the *aa'gebato*^w (*consequence*^w) (*is*) for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*).

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ
لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا
فَسَادًا وَالْعِصْيَةَ لِمُتَّقِينَ ﴿٤٢١٠﴾

84. Whoever [he] came by the *hasanatey*^w (*good-deed*^w) so for him *khayron* (*choicer/ superior/ worthier*) than it^w; and whoever [he] came by the misdeed^w then not (*to be*) requited whom^r worked they^z the misdeeds except by what they^z were working.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تَجْزِي
الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا
كَانُوا يَعْمَلُونَ ﴿٤٢١١﴾

85. Verily Who ordained/decreed on you^s The Qur'an^x surely [He] (*is*) *raddoka* (*forthwith-returner you*^s) to an appointment; let-say [you^s]: my Lord (*is*) knowinger, whoever [he] came by the aright-guidance and whoever he (*is*) in a misguidance manifest.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ
الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ
قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ
وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٢١٢﴾

86. And not you^s were hoping that (*to be*) cast to you^s The Book except a mercy^w from your^t Lord; so let-not assuredly be [you^s] a backer/supporter for the disbelievers.

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ
الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ
فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٤٢١٣﴾

87. And let not assuredly repel you^{s4210} *a'n* (*off*) Allah's *Aya'te*^w (*Qur'anic statements*) after *edh* (*since*) [*it*^w] *unze'lat* (*had been descended-they*^{vm}) to you^s; and let-invite [you^s] to your^t Lord and let not assuredly be [you^s] of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*).

وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بَعْدَ
إِذْ أَنْزَلَتْ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٤٢١٤﴾

88. And let-not invoke [you^s] with Allah an *elaban* (*a deity*) another; no other an *elaha* (*a deity*) except Him; everything (*is*) perishing⁴²¹¹ except His Face⁴²¹²; for Him (*is*) the Rule and to Him you^z (*are to be*) returned.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ
إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ
لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٤٢١٥﴾

⁴²⁰⁸ The word “مَنَّ” in “يَمُنُّ” means “إِنْعَمَ بِنِعْمَتِهَا” That a “boon He *graces it*!”

⁴²⁰⁹ The particle “هـ” in “وَيُكَانَّهُ” refers to *the truth*, i.e. the indisputable fact that *thrive not the disbelievers!*

⁴²¹⁰ That is the disbelievers, or the polytheists!

⁴²¹¹ The word “*halik*” is *subjective, masculine, singular noun* meaning: he who perishes!

⁴²¹² That is *His Entity, His Self*.